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# Muhammad, Peace Be Upon Him? The Jerusalem Patriarchate's Recognition of Islam's False Prophet

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As many are aware, reports have circulated over the past few days claiming that the Egyptian government intended to seize Saint Katherine's Monastery in the Sinai Desert, evict the monks, and convert the site into a museum. However, since this news swept through the Orthodox internet, new statements have emerged from both the Greek Prime Minister and Egyptian President Abdel Fattah El-Sisi, asserting that the Egyptian government has no intention of seizing the monastery or evicting its monastic community.



Following recent discussions, new statements have been issued by both the Greek Prime Minister and Egyptian President Abdel Fattah El-Sisi. President El-Sisi clarified that there is no governmental plan to take over the monastery or evict its monastic community. An article published on May 30th, 2025, by *Egypt Today*—a state-aligned news outlet—provides further details on the matter:

President Abdel Fattah El-Sisi received a phone call on Friday from Greek Prime Minister Kyriakos Mitsotakis, during which both leaders reaffirmed the strength of Egyptian-Greek relations and their shared commitment to expanding strategic cooperation across various fields.

According to Presidency Spokesperson Ambassador Mohamed El-Shenawy, the two leaders emphasized the historical depth of their bilateral ties and their alignment on mutual interests between the two friendly nations.

During the call, President Sisi addressed recent rumors regarding Saint Catherine's Monastery, emphasizing Egypt's unwavering commitment to preserving its sacred religious status. He underscored that no infringement upon the monastery's sanctity would occur, referencing a recent judicial ruling that reinforces the site's heritage and spiritual significance.

President Sisi's remarks came in response to rumors—reported by Al Arabiya Net—alleging that Saint Catherine's Monastery was being evacuated of its monks in preparation for its sale [1].

On that same day, the Greek Orthodox Patriarchate of Jerusalem—which holds jurisdiction over Saint Katherine's Monastery—issued a statement addressing the news. However, by the very content of this statement, it simultaneously committed an act of apostasy. In the statement, the Jerusalem Patriarchate declared:

The Patriarchate of Jerusalem was deeply troubled to hear of moves by the Egyptian Court Order to seize lands surrounding our monastery of St Catherine on Mount Sinai. The site where God appeared to Moses in the burning bush and home to the protected relics of St Catherine of Alexandria, the monastery is the oldest continuously inhabited Christian monastery and a profound sacred space for all Christians.

The Patriarchate of Jerusalem asserts our ecclesiastical jurisdiction over the Monastery, as it firmly falls under our protection. It is our sacred obligation to ensure that Christian worship continues on this holy ground, as it has done for 17 centuries. We condemn any infringement on the physical or jurisdictional status of our places of worship.

Furthermore, the Patriarchate of Jerusalem stands strongly for the right to worship safely and freely. This requires access and safe passage for those making pilgrimage to our sites. It is a matter of freedom of worship.

The Monastery of St Catherine has been visited and revered by pilgrims for millennia. Granted a Letter of Protection, or Ashtiname, by *Prophet Mohammed PBUH* in 623 – and reaffirmed by Sultan Selim I in 1517 – the Monastery is an enshrinement of peace between Christians and Muslims, and a refuge of hope for a world mired by conflict. We call on the Egyptian Authorities to follow this most esteemed tradition and ensure the freedom of worship and access to our monastery. Let our monastery continue this embodiment of peaceful Christian witness, education, and welcome.

The Patriarchate of Jerusalem acknowledges the official statements issued yesterday by the Egyptian authorities, assuring the sanctity and wholesome integrity of our monastery and the refrain from any infringement over it. The Patriarchate of Jerusalem will monitor the situation closely and will thoroughly look into the said court decision, and if needed, the Patriarchate will condemn and act upon any encroachment on the Monastery or infringement over access to this holy site [2].

In its official statement regarding the situation at Saint Katherine's, the Jerusalem Patriarchate goes so far as to refer to Muhammad as a "Prophet"—a title that no Orthodox Christian, bound by the Creed and the witness of the Fathers, can bestow without betraying the Faith. Even more scandalously, the statement includes the acronym "PBUH" following Muhammad's name, an abbreviation for "Peace Be Upon Him"—a phrase used exclusively by Muslims in reverence to the founder of their religion.



For those unfamiliar with Islamic terminology, the phrase "Peace Be Upon Him" (PBUH) is not a mere cultural courtesy—it is a theological statement, an invocation of spiritual blessing reserved by Muslims for those they consider divinely guided, above all, Muhammad. And the Patriarchate has now inserted that formula, uncritically and reverently, into an official statement of the Church.

What does this actually signify? According to the Islamic website *Islam Question and Answer*, overseen by Shaykh Muhammad Saalih al-Munajjid, the meaning of this phrase is not ambiguous. In response to the question: "What is the meaning of blessings and salaams upon the Prophet (peace and blessings of Allah be upon him)??" the site answers as follows:

Blessings upon the Prophet (peace and blessings of Allah be upon him)" – according to the majority of scholars, what is meant is mercy from Allah, prayers for forgiveness offered by the angels, and du'a offered by humans. Others – including Abu'l-Aaliyah among the earlier scholars and Ibn al-Qayyim among the later scholars, and Ibn 'Uthaymeen among the contemporary scholars – are of the view that the meaning of blessings upon the Prophet (peace and blessings of Allah be upon him) is praise for him among the "higher group" (al-mala' al-'ala, i.e., the angels, cf. al-Saffaat 37:8), and the prayers of the angels and the Muslims for blessings upon him (peace and blessings of Allah be upon him) are for him to be praised by Allah among the "higher group" (the angels) [3].

As we can clearly see, the Jerusalem Patriarchate has become so immersed in the heresy of Ecumenism that it will even go so far as to acknowledge the false prophet of Islam—not only referring to him as “Prophet Muhammad,” but adding the phrase “Peace Be Upon Him” in acronym form (PBUH), likely in hopes that it would slip past unnoticed by the faithful.

We all know what’s happening here. The Jerusalem Patriarchate is playing politics, bending the knee to appease the Islamic Egyptian government. But was it truly necessary to include such a clear and direct recognition of this so-called “prophet”—and with it, a blatant statement of apostasy from Orthodox Christianity? Could they not have kept the language benign and simply said, “The Monastery of St. Catherine has been visited and revered by pilgrims for millennia. In 623, it received a Letter of Protection (Ashtiname) from Muhammad, the founder of Islam”?

Of course they could have. But these godless pseudo-bishops are not merely playing politics—they are playing the role of Orthodox hierarchs while having long ago rejected Orthodox doctrine, the Church, and Christ Himself.



One of the most revered saints of the Orthodox Church is Saint John of Damascus, who, with bitter irony, lived and reposed at the Holy Monastery of Mar Saba in 749 A.D.—right outside Jerusalem, within the very ecclesiastical jurisdiction of the Jerusalem Patriarchate. Would Saint John of Damascus ever have recognized or dignified this pedophile, murderous warlord of Islam as a prophet—and said, “Peace Be Upon Him”? God forbid!

In his magnum opus, the *Fount of Knowledge*, within the chapter *On Heresies*, Saint John speaks plainly and with holy boldness. In his discourse on the Ishmaelites, he writes:

From that time to the present a *false prophet named Mohammed* has appeared in their mists. This man, after having chanced upon the Old and New Testaments and likewise, it seems, having conversed with an Arian monk, devised his own heresy. Then having insinuated himself into the good graces of the people by a show of seeming piety, he gave out that a certain book had been sent down to him from heaven. He had set down some ridiculous compositions in this book of his and he gave it to them as an object of veneration [4].

Here again, we witness yet another clear act of apostasy—this time in its most official and explicit form—issued by a World Orthodox Patriarchate. In a formal statement, not in the context of dialogue or debate, this Patriarchate has openly recognized one of history's most violent and murderous pseudo-prophets as a legitimate prophet and even gone so far as to invoke peace upon him.

This was not an accidental phrase, or a gesture lost in translation. It was a deliberate, written, and public affirmation—one that stands in direct contradiction to the Orthodox Faith and the witness of the saints. It is a formal betrayal, issued under the guise of diplomacy but bearing all the marks of theological capitulation.

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## References

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